3.

A

SERMON

Preached in the

CHURCH of *PUTNEY*

IN THE

COUNTY of *SURREY*,

Upon the 24th of *April*, 1681.

HIS

Majesty's Declaration

Being Read that day.

By *EDWARD SCLATER*, M.A.
Minister there.

From all Sedition, Privy Conspiracy and Rebellion,
Good Lord deliver us.

LONDON,
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PSALM 106. 16.

They envied Moſes in the Camp, and Aaron the Saint of the Lord.

'TIS a ſtrange powerfull charm their Rhetorick works by, who undertake to perſwade a People there are Diſtempers in their Government: they never want Multitudes of credulous Auditors; who, as in the Affairs of the Body Natural, they lend their Ears to thoſe Mountebanks, who make glorious promiſes of curing either their Diſeaſes or their Fears; ſo in the Body Politick, they as eaſily follow the ſly allurements of thoſe, who promiſe to make the yoke of Government more eaſie and pleaſant. Theſe Undertakers ſhall not fail to gain all thoſe to be their Proſelytes, who think their Native Liberty is impoſed upon, and unjuſtly reſtrain'd, by whatſoever Poſitive Laws and Conſtitutions: and may be able to apprehend thoſe defects, whereunto every Government is ſubject (for none can be abſolutely without, on this ſide Heaven) but cannot judge of or diſcern thoſe lets and impediments, thoſe inſuperable difficulties and invincible oppoſitions with which even the beſt of Governments is viſited. Theſe are eaſily perſwaded to take Phyſick from any hand, either ſuch as their ill choſen Phyſicians (having cheated them into the belief they are Diſeaſed) tell them is proper for the cure or (if they cannot work this belief in them) preſcribe for the prevention. One way or other, the leſs diſcerning multitude be-

come their Patients, either to cure their Imaginary Diſeaſes, or their Infuſed Jealouſies.

Abſolom is thronged with attentive Proſelytes in the Gate, whilſt *David* is almoſt ſolitary and alone upon the Seat of Judgment. His Inſinuations (whoſe eſpecial buſineſs it was ſlily to publiſh the Defects of his Royal Father, *there is no man deputed of the King to hear thee*, 2 Sam. 15. 3. and to hide thoſe infinite impediments and difficulties, that were the invincible cauſes of whatſoever the People ſuffered (if they ſuffered any thing at all.) His Inſinuations, I ſay, of his Royal Father's neglect in doing Juſtice, and glorious promiſes of what he would do if he were made a Judge in *Iſrael*, together with his flattering Kiſſes and treacherouſly courteous Deportment and Affability, have a moſt miraculous power and operation upon the eaſie and unſtable Multitude.

David their King choſen by God and anointed by *Samuel* with God's Holy Oyl, and therefore his Majeſty cannot be leſs then Sacred, is forc'd to flie from *Jeruſalem* and deſert his Royal Palace becauſe of their Rebellious Tumults and Threatnings. And *Abſolom* the fair-ſpoken Hypocrite, ἰδιοποιεῖτο τὴν καρδίαν ἀνδρῶν Ἰσραήλ, *ſtole away*, ſays our *Engliſh*, *makes his own proper goods*, ſays the *Septuagint*, *the Heart of the Men of Iſrael*, verſ. 6.

In which expreſſion of theirs, 'tis eaſie to diſcern theſe three things. Firſt, That his ἰδιοποιεῖσθαι, *his making of them his own*, or *ſtealing of them*, ſuppoſes they were the Proper Goods of another man, and 'tis God that gives all Propriety. So that *Abſolom*'s ſtealing them away was a Rebellion as well againſt God, who was the fountain of that Propriety, as againſt his King, in whom it was ſo ſettled. Secondly, That *Abſolom*'s treacherous heart had ſo powerfull an Inſtrument

ment of his Tongue, as to ſteal away almoſt the whole People: for the *Septuagint* expreſs it by τὴν καρδίαν in the Singular number, *the Heart of the Men of Iſrael.* Laſtly, That the Hearts of Men towards their *David*, the Anointed of the Lord, ſhould be all cemented together by Loyalty and Allegeance that they ſhould become as one, τὴν καρδίαν, *the Heart of the Men of Iſrael.*

Offences will come ſays our Saviour, *but woe be to him through whom they do come.* This Heart has ſeveral times been divided, and God has often ſhew'd his infinite Diſpleaſure and burning Indignation againſt them by whoſe hands or tongues this Diviſion has been made. *Had Zimri peace who ſlew his Maſter?* Had *Abſolom*, who rebelled againſt his Royal Father and ſtole away the Heart of the People from him? Had *Corah*, *Dathan* and *Abiram*, the perſons in my Text, had they peace who *envied Moſes in the Camp*, *and Aaron the Saint of the Lord?*

No, you know they had not. *Zimri* burns himſelf to death, 1 *King.* 16. 18. God burns the Remnant the Complices of *Corah*, *Dathan* and *Abiram* by a miraculous Fire from Heaven, *Numb.* 16. *Abſolom* is hanged in an Oak, 2 *Sam.* 18. Sad and direfull Judgments all, and therefore it ſhould ſeem the Crime was heynous. For to divide the Heart of the People from their *Moſes* or their *David*, what is it but to divide the Heart of the People from their God? for they have not rejected Thee ſays God but they have rejected Me that I ſhould not reign over them, 1 *Sam.* 8. 7. For what is a *Moſes* or a *David?* nay a *Saul* or a *Cyrus*, or a *Nebuchadnezzar*, but *the Breath of our Noſtrils* that God has breathed into his People *the Anointed of the Lord?* Lam. 4. 20.

And is not this the reaſon why *Solomon* joyns God

and the King together, and makes them as it were the one object of his Peoples Fear? *Prov.* 24. 21. and a greater then *Solomon*, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are Gods'*, Matth. 22. 11. The Holy Spirit of God, the Spirit of Peace has made them both the one object of our Obedience, and must not that Hand or Tongue be highly impious that shall divide those, whom the whole Blessed Trinity have thus signally united and made one? No marvel if he who has set his King upon his *Holy Hill of Sion* not onely *have them in Derision*, but *break them with a Rod of Iron, and dash them in pieces like a Potter's Vessel*, Psal. 2. 4. 9.

But Rebellion were not as the sin of Witchcraft, if those who engage in it were not bewitcht by it, if it would suffer them (without a mist before their Eyes) to behold the goodly work they are going about. For if this mist take away from their sight the Fear of the King, so it does the Fear of God too: so says *Xenophon*, if the subjects were Ὁσιοβεῖς, true Servants of God and not Hypocrites, calling themselves Saints and the Godly and making onely a specious shew of Godliness, if they did not deny the power of it they would give the King his Honour seeing they are in so close a conjunction, *Fear God and Honour the King*, 1 Pet. 2. 17. *Samuel* you see has rankt this sin of Disobedience in its due order, 1 *Sam.* 15. 22. and given it its right name, it works powerfully as by charms and spells and the instance in my Text will give it its best Description. *They envied Moses also in the Camp, and Aaron the Saint of the Lord.*

In the words consider these particulars.

I. *The Parties rebelled against* Moses *and* Aaron.

II. *The Parties rebelling*, Corah, Dathan *and* Abiram, and 250 Princes of the Assembly.

III. *What*

III. *What they did or wherein their Rebellion manifeſted it ſelf and broke out* they Envied.
Laſtly, *The Place were they did it,* in the Camp.

Of theſe in their Order: I begin with the firſt, *the Parties rebelled againſt,* who they were *Moſes* and *Aaron,* the Prince and the Prieſt, and firſt *Moſes. They envied Moſes alſo in the Camp,* &c.

Moſes, That he had Regal Power is atteſted by Holy Scripture, *Deut.* 33. 5. where we are told, that he was King in *Jeſurun,* when the Heads of the People and the Tribes of *Iſrael* were gathered together. And if King then their Judge too, *Deut.* 17. 9. and in the ſingular number, and that muſt intimate that he was the Judge of all other Judges in *Iſrael,* and had the Supreme Power in his hand: that he was not onely a Miniſter of the Law, but a Law-giver. *Moſes commanded us a Law,* Deut. 33. 4.

And that he was not a Titular Prince, but inveſted with the Supreme Power, is plainly read in that God committed to him the two Trumpets of Silver, and in them the Power to convocate the Aſſembly, *Num.* 10. 1, 2. a work of the higheſt conſequence of all in whatſoever Kingdom, and ſeated onely in the Supreme Power of it. A Power formerly onely in the hands of God himſelf, *Num.* 9. 18, 20, 23. till now he pleaſes to tranſmit it to *Moſes* his Vicegerent: for he is made as well the keeper of the two Trumpets, as of the Tables of the Law.

There are two parts of *Moſes* his Power intimated fairly enough in the Delegation of theſe ſilver Trumpets, both Regal. The firſt was their uſe *ad Caſtra movenda,* for the pitching of their Tents, and their marching to the places appointed: So he had by this the

the power of the *Militia*, he was the *Generaliſſimo* of all the Hoaſt. Secondly, *ad comitia Convocanda*, to call their Aſſemblies, to ſummon and convene the Princes of the Tribes to come together to conſult *de rebus quibuſdam arduis*, of ſome hard and difficult Queſtions and Affairs of and concerning the weal of the People and the ſervice of their God. For by this Power does he gather together *the Heads of the People, and the Tribes of Iſrael*, Deut. 33. 5.

I ſtand not to tell you, that he was faithfull in all God's Houſe, and by that gained that honourable appellation of the Man of God: or that he was a very Meek man above all the men that were upon the face of the Earth: how zealous he was for God's Honour, and how ſevere in puniſhing the worſhippers of the Golden Calf: that he was exactly juſt and wronged no man: and for his Learning, that he was learned in all the Learning of the *Egyptians*: excellent Accompliſhments all: able (you'l eaſily acknowledge) to make his bad Subjects bluſh at their Rebellion, if they had had any ſhame left in them. But the true *Iſraelites* in whoſe mouths there is no Guile, much leſs Rebellion in their hands or hearts, let their King be what he will, a *Moſes* or a *Manaſſes*, a *David* or a *Jeroboam*, had fully learnt *non tangere Chriſtos Dei*, not ſo much as to Touch the Lord's Anointed, nor to *Revile the Gods or Curſe the Ruler of the People*, Exod. 22. 28. Not to wound him with their tongues (they can ſmite too *Jer.* 18. 18.) much leſs kill him with the ſword.

Who ever looks upon *Moſes* his Power and Prerogative will eaſily find, that he was the life of Religion and Law. Indeed it's hard to imagine any People, that in their right minds have not thought their King ſo, or that have not found Religion degenerate every day

day and decline ſtill more and more into Atheiſm and Prophaneneſs, or crumble into multiplicity of Opinions: and their Law to want its ſtrength, as if its Sinews were cut in pieces, in his Abſence. So that when *Corah* and his Complices rebell againſt *Moſes*, they cannot aim more at his life then at the life of theſe. Religion muſt bleed and Law expire in him who is the life of both.

And this was fairly intimated in that Miracle, by which God was pleaſed to atteſt the Miſſion and Commiſſion of *Moſes*. His Rod or Scepter is thrown upon the Ground, and turned into a Serpent, but when taken by the Tail it turned into a Scepter again. When his Regal Power lies under the peoples Feet, (there's no reſtraining them from poyſonous Practices) the Scepter is not onely accounted a Serpent a fellow Creature with them and therefore ſhall have no more power over them who are themſelves a brood of Serpents and a generation of Vipers: (perhaps by ſubtlety one Baſilisk or Cockatrice domineers over the reſt,) but they will all agree to bruiſe this Serpent's Head if *Moſes* take it not into his hand again. And when he does, you ſee they become *a glorious Nation, a Royal Prieſthood*, Exod. 19. 5. Every man of them a King when the Scepter was again taken by him that had the juſt right to it.

Well, God has made *Moſes* the Ruler of his People, and therefore *whoſoever reſiſteth his Power, reſiſteth the Ordinance of God.* And would you think that men who are forbid to *ſpeak evil of him, no not in their thoughts*, Eccles 10. 20. and aſſured that it ſhall come to light, *for a Bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter*; would you think theſe ſhould riſe up in open Rebellion againſt him? that they ſhould liſt Armies and gather themſelves

ſelves together againſt *Moſes*, the ſervant of the Lord? No reaſon can be given for it but that of *Samuel*, *Rebellion is as the ſin of witchcraft*, as well in its faſcination, as its guilt; none but men bewitcht could be guilty of ſo grievous an Impiety.

For judge you, did they obſerve that counſel, that was written in the Hearts of every Loyal *Iſraelite* by the Hand and Pen of Wiſedom it ſelf, before it was written in their Books by the Wiſe man, *I counſel thee to keep the King's commandment, and that in regard of the oath of God?* Eccles 8. 2. Did not the ſame Wiſedom tell them, that *againſt a King there was no riſing up?* Prov. 30. 31. and that *in the word of a King there is Power, and who may ſay unto him what doſt thou?* Eccles 8. 4. And had they not forgot it? And could ſuch Leſſons as theſe be unlearn'd but by ſome ſtrange faſcination? could men in their wits recede from them? Let St. *Peter* ſpeak, *they which deſpiſe Government and are not afraid to ſpeak evil of Dignities are as natural brute beaſts*, 2 Pet. 2. 12. And you know if it be not witchcraft, 'tis ſomething as bad, that turns men into beaſts. Thus you have the firſt Object of their Envy, *Moſes*. *They envied Moſes in the Camp, and Aaron*, &c.

Solomon built the Temple and the King's Palace together, which ſoever of them decays firſt, the other does not long ſurvive it. If *Moſes* fall, *Aaron* muſt not think to ſtand. If the Throne be ſubverted, the Altar muſt needs ſink. And therefore God ſometimes placed both Offices in one and the ſame perſon, *Melchiſedeck* was both King and Prieſt of the moſt high God. And when God made them two mens work, they were to be like *Hippocrates* his Twins, ſo linkt together, that they could not happily ſubſiſt, if there were any diſtance between them. And *Moſes* and *Aaron* are both

both Brethren. The King and Prieſt not onely *Cooperatores*, Fellow workmen in the Government of the People, but *Conſanguinei*, of the ſame Blood, that they might be a mutual ſupport to one another.

And therefore *Corah* and his Complices, though they begin with one, yet aim at both; and like Man and Wife both are equal ſharers in the direfull iſſues of this Rebellion, both intended for the ſame Sword or Axe.

But yet you may ſee they obſerve a Method, *Moſes* tells us they aim at him, *What* (ſays he) *have I done againſt you?* yet they began with *Aaron*, *but what is Aaron that you ſhould murmur againſt him?* 'Tis a piece of *Satan*'s Polity, *à facilioribus progredi*, to begin with the weaker veſſel: The Church, who has nothing to offend her Enemies but Prudence and Innocency, Weapons, that to be ſure, draw no Blood, nor break any Bones; no Buckler to ward a blow but her Faith, and what care boiſterous Enemies for what theſe can do unto them? The Church, I ſay, is in all their deſigns the firſt ſufferer: Judgment ſtill begins at the Houſe of God, and through the Temple lies the Enemies Road to the King's Palace.

For that ſin, that is as the ſin of witchcraft, muſt needs firſt take away the fear of God from before the Eyes of thoſe that are reſolved to admit it into their Hearts, and commit it with their Head and Hands, and then to be ſure *Aaron the Saint of the Lord*, the chief Prieſt or Biſhop, ſhall be the firſt man they lay violent hands upon: and this for three Reaſons.

1. He and his Brethren are men of great Learning and incorruptible Integrity. The firſt renders them able to diſcern the guilt of ſuch impious undertakers, and lay their ſhame open to all impartial beholders, and diſplay their Malice, Hypocriſie, Covetouſneſs,

Ambition, and whatſoever Viper elſe lies in the Womb of that Monſter Rebellion. The other renders them impregnable and immoveable to all the Temptations and Allurements can be uſed to work them over to the Enemies Party. So that theſe grave men will be ſure not onely to doe them no good, (*Aaron* cannot be a Neuter in a cauſe of God's,) but to be their great hinderance, as being the firſt men, becauſe of their profound Abilities, that can diſcover their Intentions and diſplay their Projects. Seeing then they cannot enſnare the Conſciences of *Aaron* and his Brethren, all their Subtlety and Polity muſt be bent againſt them, or elſe how ſhall they captivate the Conſciences of the common People, who will ſo long as any ſparks of Religion remain in them, be ſeeking knowledge at their Lips? and therefore unleſs *Corah* and his Complices firſt ſtop *Aaron*'s mouth, their hopes are all blaſted, and their deſign muſt come to nought.

2. They were men of Gravity, of an awfull and auſtere Deportment. If a Grave *Cato* or a Severe *Ariſtides* would make a ſinner bluſh and fall back from the purſuit of any ſin, what would an *Aaron* a Man of God doe? And therefore a reſolved ſinner muſt make it a Maxime in his Polities to remove theſe checks of Conſciences, that neither themſelves be deterr'd from their impious deſigns by that Reverence that theſe may extract from them or ſtrike into them, nor their Complices from joyning with them and aſſiſting them.

3. They (*Aaron* and his Brethren) had large Revenues. And you know the Wolf in the Fable draws up a thundering Accuſation againſt the Lamb, that hurts no body; not becauſe the poor innocent Creature was his Enemy, but becauſe he was reſolved upon it, as a matter very convenient, to account him

ſo,

ſo, that he might proceed againſt him accordingly and devour him. 'Tis eaſie for you to find out the reaſon why never any but he, who wrought the greateſt Miracles, could ever make the Wolf lie down with the Lamb. And yet, I believe, never could any man ſay, that ever the Lamb wrong'd the Wolf; or ſo much as troubled the Waters where he uſed to drink: but you never knew a Beaſt of Prey reconciled to thoſe Creatures they prey upon, or want an Accuſation to excuſe their Ravening and Cruelty.

Thus you may reade *Corah* and his Rout clamouring with open mouth againſt *Moſes* and *Aaron*, and all they can ſay againſt them is, *you take too much upon you.* It is not likely they ſhould make it good againſt *Moſes* God's Vicegerent, *and Aaron the Saint of the Lord.* Not likely that theſe ſhould ſo forget themſelves to go beyond their Commiſſion. But how ſhall *Corah* put ſwords into his followers hands to deſtroy their Perſons unleſs he put ſome bitter malicious words (no matter whether they be true or no) into their mouths to wound their Reputations? The firſt ſtep to their Ruine and his Deſign is to make them odious with the People, and then who more ready to throw dirt in their faces then the very Sheep themſelves? And, if the Sheep become ſo unnatural to revile the Shepherd, his Enemies have a fair opportunity to call in the Wolf to devour him.

And if the Sheep themſelves do not turn Wolves (as by theſe inchantments they many times do) and faſten their teeth in the ſides of their Shepherds, yet they'l ſtand by and look on whilſt they are devoured and like it. For you'l find them in the paſſages of this Hiſtory *Numb.* 16. crying out, *All the Congregation are holy every one of them: wherefore then lift you up your ſelves above the Congregation of the Lord*, verſ. 3.

As if they ſhould ſay, No *Moſes*, no Supreme Magiſtrate, down with Prerogative; No *Aaron*, no Prieſts; you may ſuppoſe with that hideous outcry a rude Multitude muſt needs make.

And then it muſt needs follow, that they themſelves muſt ſeek the Prieſthood, *verſ.* 10. Θεολόγοι δὲ πᾶς. Thoſe that have but a few Coleworts or Onions growing in their Gardens, think themſelves skilfull enough to extract out of them a ſovereign juice ſhall cure all the diſtempers of their Souls. 'Tis the cuſtome of diſcontented Souldiers to raiſe the diſcontents of their mutinous ſpirits with ſuch inſolent and unreaſonable Language againſt their Leaders as this. We by our long experience (and too long obedience) can lead the Companies now as well as you, and need not any longer learn of you to fight againſt an Enemy. *Alexander* the *Copperſmith*, when Ambition and Diſcontent has corrupted his Brains, will preſently fanſie and brag he can martial an Army and manage a Combat with the Devil as well as St. *Paul*: and if he be but a little more heated with this Frenzy he will adde, I and as well as *Michael* the Archangel too.

S. Baſil de Spiritu Sancto.

The meaneſt of *Corah's* Complices train'd up in his School of Rebellion, I make no queſtion, thought he could lead the Army of the *Iſraelites* as well as *Moſes*; and do you think he did not fancy he could offer Incenſe as well as *Aaron*? Methinks I fancy ſome ſuch diſcourſe as this amongſt them, (you cannot expect it ſhould be very learned or rational from people of their capacities) cannot we ſlay a Bull or a Goat as well as he? and lay it upon the Altar and put fire to it? Why we can ſlay him if he do not pleaſe us, and ſacrifice the Sacrificer with his own Knife. Incenſe will burn if fire be put to it. Cannot we put fire to

it

it as well as he? Cannot we reade a few Prayers out of a Book and Bleſs the people in thoſe words that are put in our mouths as well as he? Cannot the meaneſt among us ſay, *The Lord bleſs thee and keep thee, the Lord make his face to ſhine upon thee, and be gracious unto thee?* And *Aaron* did no more. *Numb.* 6. 24. Cannot any of us perform the ſame Ceremonies that were to be performed by the Prieſt at the cleanſing of the Leper? which were no more then thus, That he take for him that is cleanſed two Birds alive and clean, and Cedar wood and Scarlet and Hyſſop, and that he command that one of the Birds be killed in an earthen veſſel over running water, and that he take the living Bird and the Cedar-wood and the Scarlet and the Hyſſop and dip them and the living Bird in the blood of the Bird that was killed, and ſprinkle upon him that is to be cleanſed ſeven times, and then pronounce him clean, and let the living Bird looſe into the Air. Theſe are the Ceremonies to be performed, all eaſie and without the leaſt difficulty, a Child may be taught to doe as much, and cannot we do it as well as *Aaron*, or any of the whole Tribe? 'Tis eaſie to confute this unreaſonable diſcourſe with a parallel one. *Are not Abanah and Pharpar rivers of Damaſcus better then all the waters of Iſrael? may I not waſh in them and be clean* ſays Leprous *Naaman?* 2 King. 5. 12. His Servants clear the caſe; he could not becauſe God had not endowed any other Waters with that cleanſing faculty. And as he can doe whatſoever he pleaſeth ſo he can doe it it with whatſoever he pleaſeth: *Raiſe up children unto Abraham out of theſe ſtones, Reſtore ſight to the blind with clay and ſpittle.* Nothing can move the leaſt mote in the Sun without his Word, and the leaſt mote in the Sun can move the greateſt Mountains with it. What Artificer will

will not ſay proportionably the ſame concerning the Inſtruments he works withall? Can a few hairs and paint decipher out the lively repreſentation of a man, that noble Creature the image of God? Can a few pieces of Iron make a Watch? They can and they cannot: of themſelves they are as ineffective as if there were no ſuch materials; but by the operation of thoſe workmen who prepare them for his uſe and his skill and management that guides them to their ultimate deſign, they wonderfully produce their curious effects.

But to what purpoſe do I oppoſe more then *Naaman's* Servants ſound and ſolid Queſtions to the looſe diſcourſe of *Corah* and his Complices? Men that lie under the inchantment of Rebellion are not capable of ſound Reaſon, and muſt return to their Allegeance again before they can be Maſters of Wits and Senſes. When they are again reduced to Reaſons juſt Dominion over them, when that Witchcraft has done working upon them and they are again converted from Beaſts into Men, they'l preſently without any more adoe diſcern what a ſenſeleſs diſcourſe they made againſt *Moſes* and *Aaron*. Till then theres no reaſon can ſilence their clamours, or any the ſoundeſt Arguments oppoſe their rage and animoſities.

And therefore as good ſpare that pains, and ſpend that breath and time in Prayers to him, *who ſtilleth the raging of the Sea, and the noiſe of its waves:* that he would alſo ſuppreſs the *Madneſs of the People*, Pſal. 65.7.

And *Moſes* and *Aaron* doe ſo, *Numb.* 16. with this aſſurance that God will hear them, for their comfort and the comfort of all that retain their Loyalty to them: That their counſels againſt *Moſes* cannot ſtand becauſe they are againſt God, in as much as *Moſes* was his Vice-

Vicegerent, and in rejecting him they rejected God. And in what they deſigned againſt *Aaron*, he whom God gave as a Mouth to *Moſes*: he whom God made his own Spokes-man to the people, *Exod.* 4. 6. Whom he thought fitteſt to be employed in the beſt place of Truſt and higheſt Importance in the Commonwealth of *Iſrael* under *Moſes*: He that was an Earthly Saviour and Interceſſour between the People and their Maker, is made an unparallel'd ſpectacle of ſcorn and deriſion to the loweſt of the People. Can thoſe Counſels proſper (or if they doe, can it be with any other proſperity then that fading one *David* ſpeaks of, that ſhall paſs away like a morning dew or *Jonah*'s Gourd?) that aim at the ruine of God's Sanctuary? In their Conſultations that conſpire the ſubverſion of Throne and Altar, God is ſo certainly excluded the Councilboard, that he is not in all their thoughts. We may truly ſay they have nothing of God amongſt them. And then ſhall not God at one time or other *viſit for theſe things? ſhall not his ſoul be avenged on ſuch conſultations as theſe?* Yes, *And cloth his Prieſts with Salvation, and his Saints* (thoſe that are ſo indeed, *i. e.* thoſe that retain their Loyalty to *Moſes* and their dutifull Reverence to *Aaron*, not thoſe that onely call themſelves ſo) *ſhall ſhout aloud for joy. God ſhall make the Horn of David to bud, and ordain a Lamp for his anointed.* Yes, *And his Enemies ſhall be clothed with ſhame*, (how can they otherwiſe chuſe?) *but upon himſelf ſhall his Crown flouriſh.*

For if God have a Controverſie with that People, that are as thoſe that *ſtrive with the Prieſt*, Hoſ. 4. 4. how much greater with thoſe, that as *Corah*, *Dathan* and *Abiram* contend with *Moſes* and *Aaron* too? *If a man that will doe preſumptuouſly and not hearken unto the Prieſt that ſtandeth to miniſter there before the Lord*

thy God ſhall die, ſhall not he more deſerve it that ſhall reſiſt the Miniſtration of the Prieſt and Judge too? *Deut.* 17.12. If Schiſm in the Church be an evil to *Iſrael* deſerving death, can Rebellion in the State be a leſs evil and deſerve a leſs puniſhment? This aſſurance the Loyal and Devout party had, who remained faithfull unto *Moſes* and *Aaron*, that God was angry with the Rebels and would aſſuredly at one time or other viſit them for their preſumptuous doings, and be ſeverely avenged of them.

Nay, they (the Rebels I mean) might, I make no queſtion, ſee, that if they ſhould go on and prevail, they were big of that brood of Vipers that muſt at laſt gnaw out their bowels. For when *Moſes*, whom God had ſeated, ſhould be thrown from his Throne, Tyranny muſt needs aſcend it, and Servitude and Slavery muſt be the portion the beſt of men can look to receive from her, for ſhe advances none but the worſt and moſt needy.

'Tis true, *Moſes* had a Rod, but would not a wiſe people rather endure that, (a Rod is for their good and comfort as well as correction, *Pſal.* 23. 4.) would not a wiſe people rather chuſe it then *Rehoboam*'s Scorpions? All the *Athenians* got by expelling one whom they called Tyrant, was (by God's Providence for their juſt puniſhment) they choſe thirty in his place; and if they had made it a Commonwealth I cannot gueſs at how many thouſands.

And therefore if *Corah* and his Complices plead that *Moſes* was a Tyrant, and *Aaron* an Innovator, that the one would make himſelf καταρχων, an abſolute diſpoſer of their Lives and Fortunes, and had (as they were jealous) deſign to expoſe their lives, and directly or indirectly kill them in the Wilderneſs, and that the other deſigned an unwarrantable ſuperiority over all

all the Tribe of *Levi*, and took more upon him then God had committed to him: Nay, ſuppoſe *Moſes* as bad as malice could paint him out, and *Aaron* to have ſet up another Golden Calf, and made the people worſhip it, *Jeroboam* the Son of *Nebat* did ſo: *Nebuchadnezzar* King of *Babylon* made an Image of Gold, and commanded his people to worſhip it: *Ahab*, *Manaſſes*, *Julian*, did the like: yet neither the Jews under *Jeroboam*, *Ahab* or *Manaſſes*, nor the Prophet *Daniel*, or the three Children in *Babylon*, nor any Chriſtians that were throughly good in the times of *Julian* or other Perſecuting or Idolatrous Kings and Emperours, made uſe of or preſcribed any other Weapons againſt them or Remedies then earneſt Prayers to God to turn their hearts.

Not for want of ſtrength and numbers, for the Chriſtians that were at *Jeruſalem* when St. *James* ſuffered death from their hands were more in number, and greater in power then their Perſecutors. But in reverence to their Maſter and his Example, *interimi ſe à paucioribus quàm interimere patiebantur*, they rather ſuffered themſelves to be killed by a ſmaller number then themſelves were, then to kill even their Perſecutors. *Nemo noſtrum quando apprehenditur reluctatur, quamvis nimius & copioſus noſter populus*, &c. ſays St. *Cyprian*, none of us when we are apprehended ſtrive or endeavour to revenge your unjuſt violence, although our people are very many and more numerous then you are: and *Tertullian* gives the reaſon, *Occidi licet, occidere non licet*, God has made it lawfull for us to ſuffer our ſelves to be kill'd, but not lawfull for us to kill. *Baronius* tells us that before the 350. year of Chriſt, *Nè gregarius quidem miles inveniri quidem poſſit*, there was not to be found ſo much as one of the common Souldiers that would hold up his hand againſt the Emperours, though they were Heathens and Perſecutors

of the Chriſtians: and *Nazianzen* tells us that the wrath and rage of *Julian* the Apoſtate was at laſt repreſſed onely by the tears of Chriſtians power'd out in their Prayers to God for their Deliverance, and this, ſays he, notwithſtanding they had ſtrength enough to reward his wrongs done to them with violence.

But I cannot chuſe but take notice of *Corah* and his Complices vain jealouſies, that *Moſes* ſhould purpoſely expoſe their lives in the Wilderneſs. For no King can deſign the deſtruction of his people, but he muſt deſtroy his Dominion, and make himſelf not onely a private man, but be alone in that Land which was his Kingdom, whileſt he had Subjects to govern in it. No, *in the multitude of people is the King's honour*, ſays *Solomon*, and *in the want of people is the deſtruction of the Prince*, Prov. 14.28.

So then, that King that ſhould deſtroy his people would turn his Kingdom into a Wilderneſs. Can *Corah* reaſonably think that *Moſes* ſhould deſign the deſtruction of his people that ſo he might turn the Wilderneſs into a Kingdom? and think it more honourable to be King of Beaſts then men? or could they periſh and he ſurvive them? did it not concern him to be ſolicitouſly carefull for their lives as for his own, when his depended upon theirs? and might not *Moſes* juſtly ſay of the whole body of the *Iſraelites* what *Jacob* ſaid of *Benjamin* (for the King of a People was always accounted their Father) *If miſchief befall you by the way in which you goe, then ſhall you bring down my gray hairs with ſorrow to the grave*? Gen. 32.48. So little reaſon had this Jealouſie to bottom it ſelf upon: but you know Rebellion is called the madneſs of the people, and therefore it cannot be expected, that Reaſon ſhould have any prevalency with them. Which ſhall bring me to the conſideration of my next part, *the Perſons Rebellnig*,

Rebelling, *Corah*, *Dathan* and *Abiram* in the word *They*. *They envied*, &c.

They. *Our Fathers in Egypt*, ſays the Pſalmiſt, verſ. 7. and therefore they were firſt *Iſraelites*, *Moſes* and *Aaron*'s Countreymen, *& Partem Patria vendicat*, there's not a man among us that our Countrey does not lay claim to one part of us. Who would think that the ſeed of *Abraham*, in which God had promiſed to bleſs all the Nations upon the Earth, ſhould degenerate into ſuch noxious Creatures that ſhould endeavour the ruine of his whole Progeny? But, *Nihil ex omni parte beatum*, it ſeems nothing is perfectly happy on this ſide Heaven. No man can anſwer for all his Children; *Abraham* the Father of the Faithfull is not without an infidel, treacherous and rebellious *Corah*, *Dathan* and *Abiram*, and more, their Complices in the ſame condemnation with them. You ſee, if we were all one man's Children, 'twere all one, we ſhould be ſure of falſe Brethren.

2. They were of the ſame Tribe too, of the Tribe of *Levi*, and therefore Brethren again upon another account. This any Loyal Heart would think enough in all Conſcience to make them remember their Father's words, *Let there be no ſtrife betwixt me and thee, nor betwixt my herdſmen and thy herdſmen, for we are Brethren.*

3. *Corah and his Company of the Tribe of Levi, and Dathan and Abiram the Sons of Eliab, and On the Son of Peleth, Sons of Reuben, theſe with* 250 *Princes of the Aſſembly, famous in the Congregation, men of Renown.* So that you have *Simeon* and *Levi*, Clergy and Laity Brethren in this Iniquity. If *Corah* preach it up (as 'tis all things to nothing but he will be thus exerciſing his Gifts) what a matter of ſad conſidera-

tion is it, that he ſhould blow the Trumpet to Battel, whoſe employment tended wholly to pacification and attonement? that thoſe whoſe buſineſs it was onely to aſſiſt them that ſhed the Blood of Beaſts at the Altar, ſhould by the Sword ſacrifice their Brethren in the Field? that theſe ſhould preach the Nobles in a Kingdom into a Rebellion againſt that Prince that God had ſet over them, who moſt certainly were by their Office and Function to kindle no Fires but in the Sanctuary?

4. Both Parties were of the ſame Religion though *Corah* will ſeem purer then all thoſe of *Moſes* and *Aaron*'s ſide, and charge *Moſes* for an Impoſtor in Religion; *Wilt thou*, ſays he, *put out the eyes of theſe men?* verſ. 14. *Corah*'s ſide may have more of the form of godlineſs and outward ſhew, but *Moſes* his have more of the power of it. For nothing is more the bane of Religion, then that Hypocriſie that propagates Religion by the Sword: that preſents a Bible to the Eyes of a man and a Dagger to his Heart. If the Sword be in the Right hand, no Book becomes the Left like the Alcoran; eſpecially if this Sword be intended againſt *Moſes* the Lord's Governour and Vicegerent. Let his fine outſide make never ſo glorious a ſhew, though he pray never ſo much or oft, he is not a true *Iſraelite* in whom is no guil, that with *Corah* will not give *Moſes* the things that are *Moſes*'s, and God in *Aaron* the things that are God's.

Laſtly, *Corah* had received high and eminent Favours and Preferments from God; he was ſeparated from the Congregation of *Iſrael* to the Service of the Tabernacle, brought near to God himſelf to ſtand before the Congregation to Miniſter unto them: is not his ingratitude the more notorious, and his ſin the more tranſcendent? that he ſhould goe about to ſet the Altar on fire

fire in ſtead of the Sacrifice? Will they becauſe they have not the Preferments they aſpire to in the Church (though they have far greater then they deſerve) deſtroy the Tabernacle in the flames of Schiſm? which has always been that gap which the enemies of God have enter'd in at, when they have brought in all Impiety and Prophaneneſs into his Church, and at which they have endeavour'd to ſend out whatſoever part of pure and undefiled Religion. Can there be a more horrid Treachery, then for one of the Tribe of *Levi* thus to betray the Tabernacle? Can there be a greater Ingratitude?

Did it not adde much to the dimenſions of his ſin of whom *David* complains, who being a familiar Friend that eat of his Bread, and went up to the Houſe of God together with him, yet was the perſon that did him a notorious injury? Does he not ſay he could have born it had it been a ſtranger that had done it? Do you not think that *Judas* was the more intolerable Traitour, for that he was one of the Twelve? May we not think that *Ananias*, or *Caiphas*, or *Pilate* will be better able to anſwer what they did at the General Account then *Judas?* May we not reade his ſadder condition in that Woe denounced againſt him, *Væ illi homini, Woe to that man by whom the Son of man is betrayed?*

Nor indeed are the Princes of the Aſſembly and the men of Renown leſs guilty of this Ingratitude: for how came they to be ſo, but by *Moſes* his favour and bounty towards them? Could they have been his Peers unleſs he had made them ſo? Was there an Office or Truſt that was not his gift, and will they deſtroy the Fountain of their own Honour? What ſhall we ſay of both *Improbus à nullo flectitur obſequio*, Neither thoſe Favours and Honours that God had beſtowed upon

upon the *Levites*, nor thoſe *Moſes* their King had beſtowed upon the Nobles, can ſatisfie their froward ſpirits. No Preferment appeaſe and ſettle the rebellious thoughts of their diſcontented Souls. If there be not witchcraft in it, judge you, ſeeing there is no ſuch Fiend as Ingratitude. Notwithſtanding all obligations that Heaven and Earth can lay upon them, Hell gets the upper hand: *They envied Moſes in the Camp, and Aaron the Saint of the Lord.* And ſo I come to my next part what they did, *They envied*, &c. *They envied Moſes*, &c.

Our Engliſh Tranſlation comes ſomewhat ſhort of any other Language I reade it in. *They Envied them:* and yet this expreſſes one of the moſt baſe and unworthieſt Paſſions man's mind is affected withall; ſo baſe and unreaſonable that ſometimes (and I take it the Parties in my Text is ſuch) it can give no reaſon for it ſelf. *Non amo te* Sabidi, &c. I do not love thee, *Sabidius*, nor can I tell a reaſon of my hate, onely this, I do not love thee. If any can find out the hidden reaſon why Vultures ſo abominate ſweet ſmels, or Horſeflies are ſo diſtaſted with odoriferous ointment: I ſhall deſire them to inſtruct me in the reaſon why *Corah* ſhould be angry with *Aaron*'s Incenſe, or *Dathan* and *Abiram* with *Moſes* his Unction.

It has been noted of Envy, that it does faſcinate and bewitch, and therefore though Envy make ſo little noiſe in our Engliſh Tongue, it is as well as Rebellion, that makes a greater, a Witchcraft too. For this Envy in the Text to be ſure was not a corrupt black Blood running in their Veins, but had its outward operations: And their Eyes like the Evil Aſpects of Malignant Planets darted forth their infectious Influences, from which no power could have ſecured them they aim'd

aim'd at but his, *Qui regit aſtra*, that diſappoints the moſt direfull preſages and the horrid conſequences of them. For *Moſes* is in his glory in the Camp in the Head of the Tribes of *Iſrael*, *Generaliſſimo* of the whole Hoaſt: *Aaron* the High Prieſt their ſpiritual *Generaliſſimo* too. Now, if an envious Eye (as they ſay it does) take edge and courage at this ſight, and be whetted by this ſpectacle, its infectious beams will dart themſelves with the greater vigour and virulency and ſo doe the more hurt, eſpecially if the Spirits of the perſon envied do come forth, (as Joy and Triumph will emit and dilate them) for then they meet the ſtroke in the midſt and full of all its ſtrength.

But the baſeneſs of this Paſſion is more apparent in that it is obſerved that thoſe who have no vertue in themſelves are the onely men that envy vertue in others. This argues their ſtomachs are ſo invenom'd, that what is the greateſt Cordial and beſt nouriſhment in others, is digeſted by them into deadly poyſon. For can you give any other reaſon why the Jews envied the Saviour of the World, but becauſe he was innocent and had done ſo many mighty works amongſt them?

But yet I take it the Engliſh expreſſes it not ſo fully. *They Envied*, ſo they might, and not attempt or be able to ſhew their Envy. For Envy is Envy how impotent ſoever it is: and therefore the Greek goes a little nearer the Original, παρώξυναν, they ſinfully angred them: and this muſt be by ſome tranſgreſſion, ſome treacherous deſign or attempt upon *Moſes*, and ſome ſacrilegious act againſt *Aaron*.

But this is not all, *æmulati ſunt*, ſays the Latine, וַיְקַנְאוּ ſays the Original, both of them ſignifying they ſo envied them, that they did *eodem ſtudio certare*, ſtrive to diſplace them and ſeat themſelves in the ſame

Authority. *Irritaverunt*, they provoked them, *concitando Schiſma perniciosum & Seditionem, &c.* by ſtirring up a pernicious Schiſm and Sedition againſt him and the Prieſthood, ſays *Menochius*. And *Marinus Brixianus* renders it by *Zelari*, and gives account of it thus: *Eſt autem Zelari proprie in rem alterius concupiſcentiâ maximâ ferri vel tuendi vel auferendi gratia:* that is, it ſignifies properly to covet (and eagerly too) another man's ſubſtance or concerns, either to defend them in his behalf (but that good intention was far from the Hearts of theſe men) or to take them totally from them.

So then it was apparently an Active Envy, and its aim was nothing leſs then the Government of Church and State: and ſo you may plainly ſee the Contents of the 16. Chapter of *Numbers* has done it no wrong in calling it the Rebellion of *Corah*, *Dathan* and *Abiram*.

But hold. Suppoſe they had but ſinn'd againſt them in Thought; why, even this is a Rebellion by *Solomon's* rule. *Speak not evil of the King, no not in thy thought:* for this is ſo heinous a Crime, that a *Bird of the Air ſhall carry the voice,* (it ſeems in this caſe our very thoughts are clamorous) *and that which hath wings ſhall tell the matter*, Eccles 10. 20. But you'l eaſily find *Corah* was not ſo modeſt a Rebel. Each word that proceeds out of his mouth is a Libel, and his diſcourſe wholly licentious. Indeed the leaſt evil thought, much more the leaſt diſreſpectfull word, is Rebellion againſt him. For Reverence is that with which God girts his Anointed: whatſoever does abate that looſens the Belts of Princes, and expoſes them to contempt. But to deſcribe their Rebellion a little more particularly.

1. You muſt know Pride was the Mother of this Brat.

Brat. This cauſes in them an opinion of their own Parts and Excellencies, and that they are more fit to be the Governours then the Governed. 2. This Pride and Ambition in the Heart grows ready for the Birth and breaks out through the Mouth in Murmurings, depreſſing of the Juſt Magiſtrate, and exalting of themſelves. Thus, What is *Moſes* but a Man, ſubject to failings as well as we? and ſeeing we are all Holy, wherein are not we as good as he? and the like ſparks of the fire of Sedition, which they cunningly ſtrike out upon the People, who are always as ready as tinder to receive them.

And 'tis not long e're it grows up into a Flame: a little Nitre added to it, a ſmall encouragement preſently begets it. *Moſes* in a while after ſends forth his Command to them to come before him, they peremptorily ſend him word, they will not come up, *Numb.* 16. 12. and in that you may ſee, they reſolve to be no longer obedient to him, but make good what the Septuagint ſays of them in the ſecond Verſe, καὶ ἀνέστησαν ἔναντι Μωυσῆ, *they made an inſurrection againſt* Moſes: and ſo the horrid and hideous Monſter Rebellion is brought to the Birth.

If you would inform your ſelves of its direfull Nature, and take a view of its ugly Shape, you can doe it no better then by reflecting upon the objects of its rage and madneſs. *Moſes* whom God himſelf had ſet over them as their King and Captain, muſt ſubmit to their pleaſure either to govern as they will have him, or totally to deſiſt from meddling with thoſe affairs, which God himſelf had intruſted to him. If he refuſe, their Swords are preſently drawn, and the great Maſter of crude miſchiefs, whoſe deſign it always was to animate a People againſt God and his Anointed, has in all Ages taught his Diſciples this Maxime of Hell's Po-

lity, that he who once draws his Sword againſt his Prince, muſt throw away the Scabbard, and never ſo much as think of ſheathing it again. In this caſe the moſt baſe of all the baſe qualities of Envy is, that where it has once done an injury it hates perpetually; and the more inveterate is its perpetual hatred the leſs cauſe it had to doe that injury. *Nec iniquâ finis in ira. Tanto magis inſtat & ardet.*

Another Object of their Rage is *Aaron:* the Sacrificer muſt become a Sacrifice; and you may be ſure the inferiour Prieſthood will in ſhort time be made partakers of the ſame lot. The Altar, as amongſt ſome Heathens (for all are not ſo barbarous) muſt run down with the blood of Men. If this be not a Sacrifice to Devils I deſpair of ever knowing what is.

And did the inferiour Laity think it would be better with them? If the Lives of the Prieſthood were invaded, did they think their Property could eſcape? I could find in my heart to have ſo much charity for theſe Rebels, as to think they would never have attempted *Moſes* and *Aaron*'s lives, if they could have otherwiſe made themſelves Maſters, and continued ſecure in that Tyranny over the Peoples Property. Thieves are ſeldom guilty of Murther, when they can rob as ſecurely without. They would never overburthen themſelves with the inſupportable load of Blood upon their Souls if they could in ſafety carry away the poor Traveller's money in their Pockets. In a Rebellion the blinded People may think what they pleaſe, but 'tis their Fortunes and Property is the main thing aim'd at. This is it they reſiſt God's Vicegerent and High Prieſt for.

And now can you imagine a greater Crime and more odious deformed Sin then to take up Arms with the Giants in the Fable to beat God from his Throne?

Witch-

Witchcraft if I miſtake not is not ſo great being perhaps but a ſecret renouncing of him and ſubſcription to the power of Satan, without any act of ſuch hoſtility againſt God: and therefore the Crime of Rebellion cannot be put in language bad enough. I am apt to believe there is no Language has words bad enough to expreſs it by; and that the Holy Ghoſt himſelf, by reaſon of our Infirmities, has expreſt it ſhort of its guilt even when he call'd it as the ſin of Witchcraft. And may I not think the Reaſon there are ſo many Opinions concerning the ſin of the fallen Angels is, becauſe it was certainly Rebellion; but then that ſin is of ſo vaſt dimenſions, that no mortal man can ever apprehend the utmoſt of its Guilt? and ſo I come to my laſt, the place where they did it, *in the Camp. They envied Moſes*, &c.

The Camp. That is, their own Houſes. I, God forbid Satan ſhould erect his Council-table in the Houſe of God; that Holy Ground ſhould be prophan'd and deſecrated by ſuch impious Conſultations. In God's Houſe we preach Obedience to all lawfull Powers. In God's Houſe we make *Supplications, Prayers, Interceſſions, and Giving of thanks for all men, eſpecially for Kings*, 1 Tim. 2. 1. This is the Practice of the Temple. But it ſhould ſeem when we come to our own Houſes, in corners and private Conventicles, it is otherwiſe: thoſe often prove the Schools of Rebellion. But is it not a matter of ſad conſideration, that when the Temples of God are thoſe ſtately Edifices that make *Civitatem Dei*, a whole Land the City of God, our own Houſes ſhould be that *Babylon*, or City of Satan inhabited by Fiends, raiſing Rebellion againſt and deſigning the ruine of it?

And yet you ſee *Corah* and his Complices have their

Seditious Meetings in the Tents, in which the Conſpiracy is hatcht againſt *Moſes* God's Vicegerent, and *Aaron the Saint of the Lord*. *Veritas non quærit Angulos:* Truth and Honeſt dealing dares ſtare the Sun in the face, onely Treachery and Rebellion have their lurking holes and ſecret places, till they are hatcht up and grown big enough to break forth. Theſe are the fitteſt places for ſuch Children of the Prince of diſorder and darkneſs: *for he that doth evil,* ſaith our Saviour, *hateth the light.*

If *Theodoſius* the Emperour be in a fault (never was there Prince without but the Prince of Peace) St. *Ambroſe* does in the ſpirit of meekneſs admoniſh him of it. *Nathan* a Prophet of the Lord reproves *David.* Saint *John Baptiſt* tells *Herod* his duty. Nor theſe nor any Saint of God did ever creep into corners and ſecret holes to lay their heads together, with the diſcontented ſpirits of the Times, to raiſe a Rebellion againſt a *Moſes*, or a *David*, or a *Manaſſes*, &c. to bring them to their demands by open violence; and thoſe that did received to themſelves damnation. *Corah*, if Rebellion be but as the ſin of Witchcraft, will not have wrong done him, if he be call'd the Conjurer that raiſed thoſe evil ſpirits; the Ground opens in his own Circle and devours him and his Complices.

Saint *Jude* tells us there were them in his time, that periſh'd in the gainſaying of *Corah*, and then, it ſeems, that ſin of his may be acted over again. And therefore having as well as I could deſcrib'd the ſin, and ſhew'd its puniſhment, I ſhall keep you no longer from your Prayers, that God would pleaſe to make your own Houſes partake of the ſervice and bleſſings of his. That as you ought to learn Obedience here, you may practiſe it at home; and as you pray for all men, eſpecially for Kings and all in authority in the Temple,

you

you may frequently and honeſtly repeat the ſame Petitions in your private Cloſets.

To encourage you to Obedience, the moſt thankworthy Duty that man can pay unto his God, the onely quality that is Sacred in man, conſider, they are the words of God, *Obedience is better then Sacrifice*; and in the performing this moſt acceptable Service aſſure your ſelves, Our God who is the King of Kings, who has deliver'd our *Moſes*, our *David*, *The Breath of our Noſtrils*, *the Anointed of the Lord*, ſo often from the peril of the Sword; and ſo miraculouſly and peaceably (a Bleſſing never to be forgotten but by wicked men) brought him again to his People, and ſet him on the Throne of his Forefathers, will make him a Patron of his People, a Nurſing Father to his long-afflicted Handmaid the Church of God amongſt us. And he that has preſerved us formerly from *the gathering together of the froward, and the inſurrections of thoſe wicked doers, that were confederate againſt God and his Anointed*, will ſtill defend us from all evils they ſhall contrive againſt us, and make us hereafter Kings and Prieſts to live with him for ever, through Jeſus Chriſt our Lord: To whom with the Father and the Bleſſed Spirit be aſcribed as is due, All Honour, Glory, Praiſe and Dominion, now and ever. *Amen.*

THE END.